

Life & Experience

of Capt. Madden

PERSONAL OFFICER, KINGSTON.

I was first asked to write my life and experience a frankly declined, but I will be the means of leading one soul to God, or strengthening one who was in Him. I say Amen you may say. Praying that God may bless it a precious soul.

I am a Real Canadian, my parents were born in this country, and fought the battles, and endured the hardships of a backwoods life, with the first pioneers of this country.

Shortly after, my birth in the city of Belleville, my parents lost a large amount of property by fire, and it did not become the heroic act of a poor, friendless boy, but a young man.

But God saw fit to spare my life for some good purpose.

They then moved to the county of Addison, near the Village of Newburgh.

When I was eight years of age, my parents, brothers and sisters, all being pious, devoted Christians, such an influence was thrown around me, that I was led to hate the evil and love the good.

From the good at once entered my young heart, I would often see my playmates, together and sing and pray, and preach (or try to) and then ask them to pray, and often thought I would like to be a preacher.

I was a great deal of my early piety, to the religious teachings of a devoted mother, who made it a part of her domestic work to pray with and for her children in private, and in talking to them personally about Jesus. She has often taken me by the hand and led me into some closet, and then put her arms about me praying that God would bless her boy, and make him good and useful.

And through such influence I was led to seek a real clinging of heart. At the age of nine, while attending a camp-meeting, with my mother, near Kingston, and winter others may say, against the cultivation of shyness, I do know that my real change was wrought in my heart, though so young.

I ran with my children, faithful into the arms of a loving Saviour, who had said, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God." From that time all

Fear of Death was gone, and all my weak feelings were taken away. "I could sleep so much better, for I had no fear of death, would often sleep in the night, by scenes that were hideous and frightful, when men needed to take away my life, and I would wish for the morning that night scenes might pass away with the darkness."

But after my conviction all this was swept away, and instead, joyous scenes of heaven, and of being with Jesus, and the angels would pass through my mind, and I would awake with a heart full of joy, and I loved to do that which was right. About one year after my conversion I received a very remarkable manifestation of God's goodness and special care for His children. This remarkable

But a Grand Reality through direct power to prayer, I have seldom felt this part of my experience in public, and I only do so now hoping it may prove a blessing to some weak one and lead them to more confidence in God.

I was some distance from home, and on returning, in the evening a great storm arose, and all at once it became exceedingly dark. The lightning flashed and the thunder rolled, while the wind in its hurricane force, was sweeping all before it. At first I was filled with terror, then I thought of God who was able to deliver me, and I prayed with all my heart that He might lead me safely home. All at once there appeared a great light, like the sun, just before me, and with it a blessed influence that seemed to carry me homeward in perfect calmness, while the storm was still raging around, on reaching my home the light disappeared, and I was safe. As I entered of the house I found my mother weeping, while others were out looking for me. She asked me how I got home, and as I told her the blessed me in her arms, thanking God for me.

My Deliverance. After this experience I was able to put great confidence in God, and ever since it has been a source of real strength to my soul.

While in my boyhood days I must say I had great temptation, young companions would try to lead me away, and the devil would often come and say, "All

My Deliverance. After this experience I was able to put great confidence in God, and ever since it has been a source of real strength to my soul.

While in my boyhood days I must say I had great temptation, young companions would try to lead me away, and the devil would often come and say, "All

My Deliverance. After this experience I was able to put great confidence in God, and ever since it has been a source of real strength to my soul.

While in my boyhood days I must say I had great temptation, young companions would try to lead me away, and the devil would often come and say, "All

My Deliverance. After this experience I was able to put great confidence in God, and ever since it has been a source of real strength to my soul.

While in my boyhood days I must say I had great temptation, young companions would try to lead me away, and the devil would often come and say, "All

My Deliverance. After this experience I was able to put great confidence in God, and ever since it has been a source of real strength to my soul.

While in my boyhood days I must say I had great temptation, young companions would try to lead me away, and the devil would often come and say, "All

My Deliverance. After this experience I was able to put great confidence in God, and ever since it has been a source of real strength to my soul.

While in my boyhood days I must say I had great temptation, young companions would try to lead me away, and the devil would often come and say, "All

My Deliverance. After this experience I was able to put great confidence in God, and ever since it has been a source of real strength to my soul.

While in my boyhood days I must say I had great temptation, young companions would try to lead me away, and the devil would often come and say, "All

My Deliverance. After this experience I was able to put great confidence in God, and ever since it has been a source of real strength to my soul.

While in my boyhood days I must say I had great temptation, young companions would try to lead me away, and the devil would often come and say, "All

My Deliverance. After this experience I was able to put great confidence in God, and ever since it has been a source of real strength to my soul.

While in my boyhood days I must say I had great temptation, young companions would try to lead me away, and the devil would often come and say, "All

My Deliverance. After this experience I was able to put great confidence in God, and ever since it has been a source of real strength to my soul.

While in my boyhood days I must say I had great temptation, young companions would try to lead me away, and the devil would often come and say, "All

My Deliverance. After this experience I was able to put great confidence in God, and ever since it has been a source of real strength to my soul.

A—Oh, Lord, here is my aged parents and I am only fit to care for them, still love and duty requires that I should look after them.

V—He that loveth father or mother more than Me is not worthy of Me. A—Lord, will not another do, is there no excuse for me.

V—The wife and calling which I have given you are without repentance. A—Then Lord, if I went go, let me stop, at least, to bury my father and mother.

V—Let the dead bury the dead, follow Me. A—Oh, Lord, I cannot go.

V—Voe unto you, if you preach not the gospel. And here I was led to yield with all my heart, I yield, I can hold out no more, and I gave myself up to be led along by Him. But I did not expect He would lead me in

The Salvation Army, but here I am, (Hallelujah) and I will tell you why in the next No. (To be Continued.)

You must be SAVED or DAMNED.

Filled with GOD we will shake the DOMINION.



STAFF CAPTAIN MADDEN, D. O.

Farewell of Major Smith for America.

Friday night, October 24th, was a time which will be long remembered in the minds of the Soldiers of the London Corps. The announcement that the London Corps had marching orders for America brought together a number of Soldiers from the Corps included in the London Division.

What a splendid testimony to the affection and esteem of the London troops for their Major was that grand Hall full of people after an announcement of only four days—and on a Friday night too!

It was only on Monday that Major Smith's appointment to America was definitely made known to him, and on the same day he announced it at an Officers' meeting being held at Hampstead. We understand that nearly every Officer of the Division, in some way or other volunteered to go out to America with him, and certainly there was never witnessed a

more delightful manifestation of love and hearty confidence than that displayed by the London Officers and Corps in parting with their Major, mingled with expressions of the most intense affection, and the most glorious exhibitions of willingness to give the Major for America, and to go on fighting the battle out here as faithfully as before.

The General who was in command on that occasion, was received with SHOUTING AND WAVING OF BANNERS.

After a hymn had been given out, Captain Mungrove Brown and the Chief-of-Staff prayed that God might bless Major Smith and America. While the audience were kneeling, Commandant Herbert Booth sang (Gee-ee howing like a river) to the good old tune, "Mariners," which was taken up by the congregation; after which the General prayed and Captain Bateman, of the Congress Hall, SANG A FIGHTING SONG.

The General then said his duty was very light that evening, and explained the object of the meet-

ing, telling the audience, if they wanted to hear a speech from him they were to come there on Tuesday, November 6th, when he would give an account of the progress of the work of The Salvation Army. It was his pleasure to introduce Major Smith, although he did not think he needed much introducing, as he was capable of introducing himself, at the same time saying he would not give much, even for a Corporal, who would not be

ABLE TO INTRODUCE HIMSELF or take the chair, even at Exeter Hall, if it was required. The Major then sang a solo, the chorus of which ran

Of liberty my song shall be, the liberty and peace have not free after which he said he had been in the United States for a long time, because

HEARS AND HE WERE UNITED, six years ago.

It was then he went down and lost himself, and found Jesus. Having pledged himself to be true to God, the General, and the Army, he said, "I am going from England to hunt the devil from one end of America to the other, the Lord helping me."

Dr. Henry's song shall be, the liberty and peace have not free after which he said he had been in the United States for a long time, because

HEARS AND HE WERE UNITED, six years ago.

It was then he went down and lost himself, and found Jesus. Having pledged himself to be true to God, the General, and the Army, he said, "I am going from England to hunt the devil from one end of America to the other, the Lord helping me."

Dr. Henry's song shall be, the liberty and peace have not free after which he said he had been in the United States for a long time, because

HEARS AND HE WERE UNITED, six years ago.

It was then he went down and lost himself, and found Jesus. Having pledged himself to be true to God, the General, and the Army, he said, "I am going from England to hunt the devil from one end of America to the other, the Lord helping me."

Dr. Henry's song shall be, the liberty and peace have not free after which he said he had been in the United States for a long time, because

HEARS AND HE WERE UNITED, six years ago.

It was then he went down and lost himself, and found Jesus. Having pledged himself to be true to God, the General, and the Army, he said, "I am going from England to hunt the devil from one end of America to the other, the Lord helping me."

Dr. Henry's song shall be, the liberty and peace have not free after which he said he had been in the United States for a long time, because

HEARS AND HE WERE UNITED, six years ago.

It was then he went down and lost himself, and found Jesus. Having pledged himself to be true to God, the General, and the Army, he said, "I am going from England to hunt the devil from one end of America to the other, the Lord helping me."

Dr. Henry's song shall be, the liberty and peace have not free after which he said he had been in the United States for a long time, because

HEARS AND HE WERE UNITED, six years ago.

It was then he went down and lost himself, and found Jesus. Having pledged himself to be true to God, the General, and the Army, he said, "I am going from England to hunt the devil from one end of America to the other, the Lord helping me."

Dr. Henry's song shall be, the liberty and peace have not free after which he said he had been in the United States for a long time, because

HEARS AND HE WERE UNITED, six years ago.

It was then he went down and lost himself, and found Jesus. Having pledged himself to be true to God, the General, and the Army, he said, "I am going from England to hunt the devil from one end of America to the other, the Lord helping me."

Business Principles in Religion.

(Continued from No. 2.)

Why should we be content with such for Master's business? If we find that process, and man will dress the people right, better than any other means, listen to our message, why should we not use them? Who so worthy of a banner as our King? And to whom does all the music of earth and Heaven belong, if not to Him? I contend that the devil has no right to a single note; and we will let it all away from him yet. We find that music not only draws the people but it begins friendly feeling and secure attention from the very lowest and worst. We have numbers in our ranks to-day who were antipathetic to the music of the music and the Government offices. Does it signify how we get hold of such men as laid the dynamite in the Government offices, what novel and extraordinary methods we put about the

Drunkards, Wife-beaters, Court-throats, Burglars, and Murderers, as they are to get them? These are the men who are the most dangerous to the State, and we have numbers in our ranks who have been picked up from the lowest depths of social and moral degradation, and are now good fathers and mothers, good husbands and wives, and good citizens.

Having positive demonstration of such results, why should we be accused of ambition of fanaticism because we are burning with anxiety to press the Gospel on the attention of all men? Why should it be held as the background? If indeed it can reclaim and regenerate mankind, and if it does create peace and good-will amongst men, why should we not use every available means to thrust it on to down to them by such means as they can appreciate, then to let them settle and to let the Gospel be the

We believe, my friends, that a great living Gospel is still the power of God to the salvation of such people for time and eternity. The Salvation Army has thousands of people in its ranks who have been picked up from the lowest depths of social and moral degradation, and are now good fathers and mothers, good husbands and wives, and good citizens.

Why should we not try to inspire every saved one, high or low, with an all-consuming passion to preach to every creature? We should not cry our shout in the highways and by-ways, to the sin-stricken, fallen, and oppressed multitude. Come unto Me, all ye that labour and are heavy laden, and I will give you rest? Why should we not create every building possible where the Gospel can be got to listen, and where they can be dealt with more closely about their souls?

Why? I cannot see any rational reason, any philosophical reason, or any Scriptural reason, why this should not be done; but all reasons, and all interests, human and divine, seem to me imperatively to demand it.

Think of the state of the people, and then say whether any red-tape or conventionalism, or fastidiousness ought to be allowed to stand in the way of their souls and their hearts. I often think how the higher classes will curse their fastidiousness and indifference when their wretchedness are surprised about their state. How will they wish that they had helped The Salvation Army? I can honestly say that I have suffered more from the blindness and intolerance of professedly Christian men, as to the pressing needs of the people, than from all the slander, persecution, foul and filthy that this movement has brought upon me; and yet I can know how great these have been. But I can bear all this matter than the beautiful half-and-half view of the situation which leads these men to say, "Why attempt so much?" "You are going to fast." "What will this grow to?" I say, I don't care what it grows to, so that it grows in holiness and devotion as it grows in size; and as to the future, God must look after that. I don't see that much can be done by the people, but the people by the catering of past generations for the future? I think some of these things and cannot but be surprised and amazed that we can be so tame and so true men.

Our Work is to Serve God, according to the will of God, and leave Him to look after the rest. And as we are going to let all be done by the people, we are going to let the people in our own land and in all other lands be as good as in carrying it out. Why should we not try to inspire every saved one, high or low, with an all-consuming passion to preach to every creature? We should not cry our shout in the highways and by-ways, to the sin-stricken, fallen, and oppressed multitude. Come unto Me, all ye that labour and are heavy laden, and I will give you rest? Why should we not create every building possible where the Gospel can be got to listen, and where they can be dealt with more closely about their souls?

Why? I cannot see any rational reason, any philosophical reason, or any Scriptural reason, why this should not be done; but all reasons, and all interests, human and divine, seem to me imperatively to demand it.

Think of the state of the people, and then say whether any red-tape or conventionalism, or fastidiousness ought to be allowed to stand in the way of their souls and their hearts. I often think how the higher classes will curse their fastidiousness and indifference when their wretchedness are surprised about their state. How will they wish that they had helped The Salvation Army? I can honestly say that I have suffered more from the blindness and intolerance of professedly Christian men, as to the pressing needs of the people, than from all the slander, persecution, foul and filthy that this movement has brought upon me; and yet I can know how great these have been. But I can bear all this matter than the beautiful half-and-half view of the situation which leads these men to say, "Why attempt so much?" "You are going to fast." "What will this grow to?" I say, I don't care what it grows to, so that it grows in holiness and devotion as it grows in size; and as to the future, God must look after that. I don't see that much can be done by the people, but the people by the catering of past generations for the future? I think some of these things and cannot but be surprised and amazed that we can be so tame and so true men.

Our Work is to Serve God, according to the will of God, and leave Him to look after the rest. And as we are going to let all be done by the people, we are going to let the people in our own land and in all other lands be as good as in carrying it out. Why should we not try to inspire every saved one, high or low, with an all-consuming passion to preach to every creature? We should not cry our shout in the highways and by-ways, to the sin-stricken, fallen, and oppressed multitude. Come unto Me, all ye that labour and are heavy laden, and I will give you rest? Why should we not create every building possible where the Gospel can be got to listen, and where they can be dealt with more closely about their souls?

Why? I cannot see any rational reason, any philosophical reason, or any Scriptural reason, why this should not be done; but all reasons, and all interests, human and divine, seem to me imperatively to demand it.

Think of the state of the people, and then say whether any red-tape or conventionalism, or fastidiousness ought to be allowed to stand in the way of their souls and their hearts. I often think how the higher classes will curse their fastidiousness and indifference when their wretchedness are surprised about their state. How will they wish that they had helped The Salvation Army? I can honestly say that I have suffered more from the blindness and intolerance of professedly Christian men, as to the pressing needs of the people, than from all the slander, persecution, foul and filthy that this movement has brought upon me; and yet I can know how great these have been. But I can bear all this matter than the beautiful half-and-half view of the situation which leads these men to say, "Why attempt so much?" "You are going to fast." "What will this grow to?" I say, I don't care what it grows to, so that it grows in holiness and devotion as it grows in size; and as to the future, God must look after that. I don't see that much can be done by the people, but the people by the catering of past generations for the future? I think some of these things and cannot but be surprised and amazed that we can be so tame and so true men.

Our Work is to Serve God, according to the will of God, and leave Him to look after the rest. And as we are going to let all be done by the people, we are going to let the people in our own land and in all other lands be as good as in carrying it out. Why should we not try to inspire every saved one, high or low, with an all-consuming passion to preach to every creature? We should not cry our shout in the highways and by-ways, to the sin-stricken, fallen, and oppressed multitude. Come unto Me, all ye that labour and are heavy laden, and I will give you rest? Why should we not create every building possible where the Gospel can be got to listen, and where they can be dealt with more closely about their souls?

Why? I cannot see any rational reason, any philosophical reason, or any Scriptural reason, why this should not be done; but all reasons, and all interests, human and divine, seem to me imperatively to demand it.

Think of the state of the people, and then say whether any red-tape or conventionalism, or fastidiousness ought to be allowed to stand in the way of their souls and their hearts. I often think how the higher classes will curse their fastidiousness and indifference when their wretchedness are surprised about their state. How will they wish that they had helped The Salvation Army? I can honestly say that I have suffered more from the blindness and intolerance of professedly Christian men, as to the pressing needs of the people, than from all the slander, persecution, foul and filthy that this movement has brought upon me; and yet I can know how great these have been. But I can bear all this matter than the beautiful half-and-half view of the situation which leads these men to say, "Why attempt so much?" "You are going to fast." "What will this grow to?" I say, I don't care what it grows to, so that it grows in holiness and devotion as it grows in size; and as to the future, God must look after that. I don't see that much can be done by the people, but the people by the catering of past generations for the future? I think some of these things and cannot but be surprised and amazed that we can be so tame and so true men.

Our Work is to Serve God, according to the will of God, and leave Him to look after the rest. And as we are going to let all be done by the people, we are going to let the people in our own land and in all other lands be as good as in carrying it out. Why should we not try to inspire every saved one, high or low, with an all-consuming passion to preach to every creature? We should not cry our shout in the highways and by-ways, to the sin-stricken, fallen, and oppressed multitude. Come unto Me, all ye that labour and are heavy laden, and I will give you rest? Why should we not create every building possible where the Gospel can be got to listen, and where they can be dealt with more closely about their souls?

Why? I cannot see any rational reason, any philosophical reason, or any Scriptural reason, why this should not be done; but all reasons, and all interests, human and divine, seem to me imperatively to demand it.

Think of the state of the people, and then say whether any red-tape or conventionalism, or fastidiousness ought to be allowed to stand in the way of their souls and their hearts. I often think how the higher classes will curse their fastidiousness and indifference when their wretchedness are surprised about their state. How will they wish that they had helped The Salvation Army? I can honestly say that I have suffered more from the blindness and intolerance of professedly Christian men, as to the pressing needs of the people, than from all the slander, persecution, foul and filthy that this movement has brought upon me; and yet I can know how great these have been. But I can bear all this matter than the beautiful half-and-half view of the situation which leads these men to say, "Why attempt so much?" "You are going to fast." "What will this grow to?" I say, I don't care what it grows to, so that it grows in holiness and devotion as it grows in size; and as to the future, God must look after that. I don't see that much can be done by the people, but the people by the catering of past generations for the future? I think some of these things and cannot but be surprised and amazed that we can be so tame and so true men.

Our Work is to Serve God, according to the will of God, and leave Him to look after the rest. And as we are going to let all be done by the people, we are going to let the people in our own land and in all other lands be as good as in carrying it out. Why should we not try to inspire every saved one, high or low, with an all-consuming passion to preach to every creature? We should not cry our shout in the highways and by-ways, to the sin-stricken, fallen, and oppressed multitude. Come unto Me, all ye that labour and are heavy laden, and I will give you rest? Why should we not create every building possible where the Gospel can be got to listen, and where they can be dealt with more closely about their souls?

Why? I cannot see any rational reason, any philosophical reason, or any Scriptural reason, why this should not be done; but all reasons, and all interests, human and divine, seem to me imperatively to demand it.

Think of the state of the people, and then say whether any red-tape or conventionalism, or fastidiousness ought to be allowed to stand in the way of their souls and their hearts. I often think how the higher classes will curse their fastidiousness and indifference when their wretchedness are surprised about their state. How will they wish that they had helped The Salvation Army? I can honestly say that I have suffered more from the blindness and intolerance of professedly Christian men, as to the pressing needs of the people, than from all the slander, persecution, foul and filthy that this movement has brought upon me; and yet I can know how great these have been. But I can bear all this matter than the beautiful half-and-half view of the situation which leads these men to say, "Why attempt so much?" "You are going to fast." "What will this grow to?" I say, I don't care what it grows to, so that it grows in holiness and devotion as it grows in size; and as to the future, God must look after that. I don't see that much can be done by the people, but the people by the catering of past generations for the future? I think some of these things and cannot but be surprised and amazed that we can be so tame and so true men.

